

SPECIAL FEATURES OF THIS ISSUE:

Trusts of Capital and Labor.—Koresh on Labor-Unionism.—Revolution's Forerunner.—Dissolution of Old World.—The Prophetic Atom.—Crisis in China.—Great Questions of the Hour.—Editorial Topics.

THE FLAMING SWORD

A detailed illustration of a hand holding a sword that is engulfed in flames. The hand is positioned in the lower-left corner, with the fingers wrapped around the hilt. The sword is held diagonally, pointing towards the upper-right. The flames are bright and dynamic, with many tongues of fire rising from the blade. The background of the entire page is a dark, textured grey, with a decorative border of white, flame-like or leaf-like shapes. The title 'THE FLAMING SWORD' is written in large, bold, black letters with a white outline, positioned in the upper-middle section of the page.

July 20, 1900.

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KORESH.

The Prophetic Atom.
L. E. Borden.

In Editorial Perspective, Editorial Discus-
sions and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 398

Monopolies of Capital and Labor.

The Tyranny of the Trusts and License of Labor-Unions; the Foundation of all Capital; Abolition of Labor and the Introduction of Recreative Activity.

WHAT IS A TRUST? seems to be the most natural inquiry first suggested to the mind, in the purpose to define, by analysis, its influence upon social, commercial, and political activity. The trust, so far, has been regarded as a capitalistic combination for the purpose of securing the interests of capital in the control of all the avenues of industry and the sources of wealth proceeding from industrial economy. There is another phase of the trust problem, which seems to have escaped that critical observation which its importance demands, when considered in relation to individual rights in America especially, where the rights of the individual as to his political, social, and religious liberty are involved and endangered.

In discussing the character of the trust, the mind generally is inclined to consider it entirely upon the basis of a conviction that capital means accumulated wealth in the hands of the so called capitalist. Every attempt to solve the trust problem upon the false idea that labor, or rather industry, does not constitute the only true and legitimate capital, is an unmistakably deceptive one. The only true source of economized capital is regulated industry. We wish it distinctly understood that we leave the word *labor* out, because in a perfectly ordered industrial system there will be nothing but a continuous succession of recreative activity. This must involve the factor of the individual interest in the concerns of the industrial combination, otherwise the incentive toward the performance of use is expunged from the impulse to action.

Probably the greatest incentive to the hidden purpose of the wealth owners of the world to combine and control the labor and wealth of the world, is the fear that labor combinations will ultimately become more than a menace to the false aristocracy, which the great and rapid accumulation of wealth secures and fosters. There can be no doubt in the thinking mind, that the money-hoarders of the world are determined—through a systematic control of all the powers of organic unity—to force the laboring masses into the bondage of subjection to the monetary power. The ostensible claim is, that the intellectual, the cultured, and the rich are safer guardians of the public polity than the mob. This power of organic unity does not mean merely the organization of capital into trust combinations, but the monopoly of every department of civil government and military and naval control. This is a powerful combination for the common masses to confront, either in the line of manufacture and commerce, or at the polls.

Our own government is in the hands of monopoly, and the individual operator is at its mercy. Let us not forget an equally dangerous power in that opposing trust, the monopoly of labor, in the purposes of Labor Unionism. When a combination of men under a disciplinary code as rigid as the most tyrannical military system, in violation of the simplest principles of individual liberty supposed to be guaranteed to the weakest subject of a constitutional government, will deprive men of their social prerogatives with impunity, and the state will not protect those rights for fear of political

influence, it is about time that the people be warned of their danger. It will be said that the civil authorities are always alert to maintain law and order. This is not true, because the state does not begin at the right point of the menace.

The safety-point of authority is at the root of organic power; that is, on the basis that an ounce of prevention is worth a pound of cure. The greatest danger to the organic life of the Republic, is in the weakness of politics as related to the "trust" tendency of the age. The great question in politics is, How can I straddle the fence to combine the influence of both the trust of accumulated capital and the trust of labor-unionism? The republican party has considered it safest to ignore the power of organized labor, while the democratic party considers its greatest safety in the endorsement of the labor-union policy. There is no political party whose policy is the maintenance of the rights of the people against the trust of every denomination. The people are neither honest nor bold enough to confront both the power of gold and the power of the labor-union.

It is the purpose of the labor organizations of the world to force every working man, against his vivid compunctions and his personal rights, into the trust combinations of Unionism. It is an effort to enforce abject slavery upon every free citizen, against the rights he was supposed to possess by virtue of being free born. It does not resolve itself to the mere question of having one's head split open with the common weapons of the unionists—a brickbat or a club, but whether any citizen shall possess and exercise the right to manufacture, buy, or sell without the permission of the most imperialistic combination against civil and personal liberty that the devil ever invented? "Does your production bear the stamp of the Union? If it does not, then you cannot place it upon the market, because we have tied the dealer hand and foot, and exert such a political influence that we propose that no power on the footstool shall thwart our purpose."

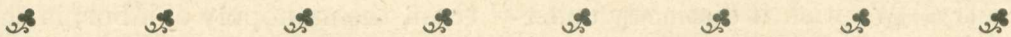
When the union has reached that stage of political control and influence that it can command the undivided support of a great daily, formed and conducted almost exclusively in the interests of one of the great political parties, is it not time to stop and ponder?

The labor-trust today furnishes one of the most dangerous menaces to personal liberty, of any combination of modern times. And its greatest danger resides in the fact that neither of the political parties dares, for fear of losing the labor vote, meet the menace and attack the monster as it rears its hydra-head in fulfilment of the prediction, "No man shall buy or sell without the mark of the beast, either in his forehead or in his hand."

Never was prophecy more conspicuously fulfilled than in the present character of the producing and commercial world, in the present condition of these two powers of Gog and Magog arrayed against each other, and against the interests of individual and constitutional liberty. The question of personal rights, as involved in this question of the trust of one kind or the other, supported by one or the other of the great political parties, is of greater importance than its mere political issues, as affecting the interests of political and state patronage.

We were never before confronted with a greater menace, or with a more venomous and subtle danger. We are reminded of what purports to be a dream of Washington, in what was pictured a third calamity to the American government, in a combination of forces apparently coming from a foreign shore, but uniting here to threaten that liberty which we obtained—and have pretended to perpetuate—through seas of blood. The danger with which we are confronted is of a foreign origin, without culture, without religion, either of the divine or the diabolic kind, without soul, or anything that goes to make up a corporate order having at heart the good of the race. Its every appeal is to all that is base in the human soul. It only differs from the millionaire trust, in that its appeal is to that which is low and vulgar, while the appeal of the money-power is to the importance of caste, and the necessity for the subjugation of the spirit of the mob.

Let some power arise with the vigor of honesty and the power of divine illumination, to meet the trust—whether in the avowed and open purpose of subjugating to slavery "the common rabble," or in the more subtle, hydra-headed form of the labor tyranny! It cannot come in time to avert the catastrophe. The battle of Gog and Magog is as certain to culminate as that the great God has predicted, through his prophets, that the age would terminate in the three great woes.



The incarnation of Jehovah was in no sense for the purpose of saving men from being lost, or to save them from going to hell. The plain declaration of Jesus regarding this vital and fundamental doctrine of his gospel was this: "The Son of man is come to seek and

to save that which was lost." This is the language of Jesus as recorded in the Gospel of Luke xix: 10; and nowhere in the Old or New Testament can there be found one passage that teaches or even intimates salvation for any except the lost.

Forerunner of the Impending Revolution.

The Crisis in China the Result of Financial Greed of Great Nations; the Three Woes of Prophecy to Fall upon the Civilized World!

THE FOREIGN LEGATIONS were in danger, and that danger was apparent to the world, at a very early stage of the impending crisis. None appreciated it more than the foreigners in China and the "native Christians." Why were they not saved? Japan not only had the force at hand, but the disposition to employ it early enough to have rescued the Europeans and Americans while they were holding out against the horde of "barbarians" bent upon slaughtering them. Why was Japan not allowed to rush her troops to the scene of danger and avert the calamity? It is a fact that calamity must come, but woe to those upon whom the responsibility for the calamity falls. The financial greed of the world—the greed which actuates all the great so called civilized powers as well as the so called "barbarians"—is immediately responsible for this catastrophe. The "Christian powers" are divided on the one great question of the age; namely, by what process, in the competitive race, can we so shape our course as to get the best of the bargain in the scramble for the commercial grab-bag? The almighty dollar is of more importance to the average European and American than human life.

Any man with brains, we mean operative brains, could have foreseen that the first stroke of China, ostensibly by the Boxers, was to be a war for extermination, and that the "powers" were at war with China. That subtle barbarian dog at Washington knew what it meant from the beginning. The administration should have known what was intended when "Christians" began to be exterminated, and the avenues of communication with the legations were closed.

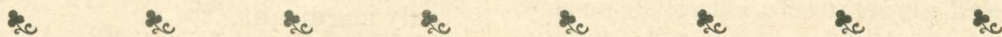
While the great optimistic body has been in high glee at the prospect of universal peace, a peace founded upon preparations for war on the most magnificent scale ever conceived by the human mind, THE FLAMING SWORD has not been backward in reiterating the fact of the coming crisis, and that armies and navies signified war, despite the declarations of idiots that they were intended for peace. We had no more faith in the peace conference at The Hague then, than we have now. There will be no peace until the principles of peace are established in the human heart. It is not a question of "if"; the world *has* reached the great crisis; it is the time

of judgment. There begins the battle of the great day of God Almighty, the day for the dividing of the spoils: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

The "powers" comprise a house divided against itself; this house represents all there is of the Christian system—it is modern Christianity gone to seed. All there is of genuine truth and life in the world has been transmitted from the old to the new. There will be no genuine love to the neighbor until the spirit of a false commercialism is eliminated from the soul. There can be no socialism, no national unity, no successful coöperative effort except that founded upon an entirely new conception of human relations. There will be a change of all the purposes of the mind and the incentives to activity. The Christ came into the world to plant the seed of a new kingdom; he began the implantation with the inauguration of a communistic system; he planted communism, and communism will be the fruit.

The present trouble in China is but the beginning of the sorrow to follow. It is not Christianity against the opposing world, but Christianity against itself, and the "barbarian" world against a false, degenerated, spurious profession of Christianity. This is the time of the end; a selfish and perverse generation will be blinded against the warning. It will be as difficult for this age to read the signs of the times, as it was for the Jews at the time of the Christian Messiah. The sign in the astronomical field has reached that point in its transition from Pisces to Aquarius, which unmistakably indicates the end of the age. "The rising sun" in the East will hold the balance of power a little time, but a new power as great as it is sudden will arise to control the world, and it will subjugate all other kingdoms.

The human race is about to witness one of the marvels, in fact, the greatest marvel of all history. A power so wonderful, so full of glory, and so fraught with the immediate presence of the divine energy, as to totally obscure all of the present wonders of the times. We are making this declaration by divine authorization, and know whereof we speak. The prayer has been offered for the establishment of the kingdom of righteousness; it will come,—but it will come through blood.



There must be an agreement between the physical laws governing the physical cosmos, and the laws which formulate and govern the microcosm.

Judgment must inevitably succeed oppression, except there come speedy and practical repentance, which is restitution.

Koreshan View of Labor-Unionism.

The Labor-Trust is as Much the Outgrowth of the Competitive System as the Gold-Trust ; Both are Inimical to the Social Welfare.

THE LABOR-UNION is a trust founded upon the basis of the competitive system of industry and commerce. The matter of the education of the ordinary laboring man into the conviction that labor is a curse, is a difficult one. One of the difficulties in penetrating the cranium of any head with a new conception, is the inherent and prevailing conservatism of men grounded in the conviction that our ancestors must necessarily be right. An additional obstacle stands in the way with the common laborer, from the fact that he has not much time to study the laws of being. It is to obviate this latter obstacle, that we involve the labor question in the Koreshan Universology. The only fight we have to make against labor is, that the principles of economic industry and commerce should be so applied as to destroy the necessity for labor, through the utter destruction of the competitive system. This can only be done upon the basis of some kind of united life.

If the labor-saving machines were put to their legitimate use, being employed to reduce the hours of work, devoting the benefits derived from their labor-saving utilities to the amelioration of the conditions of the laborer, labor would no longer obtain; because what is now called drudgery would be converted to the art and application of recreation (re-creation); then labor would cease, and the pleasures of life would be found largely in the pursuit of happiness through the performance of uses in love to the neighbor, exemplified in practical activity. Industry ought not to be laborious, and would not be if the products of industry were equitably distributed. Labor-saving machinery is out of its legitimate sphere of utility when utilized to throw men out of employment. When it does this it is not labor-saving, but an aid to the development of the tramp impulse, and a most efficient means of filling our penitentiaries. Labor-saving machinery as now utilized is a crime generator; its most conspicuous tendency being in the power it possesses of enabling the rich to

rob the laboring man of the fruit of his industry; its second most conspicuous application being to increase poverty.

If the laborers of the country possess the right to form labor-trusts, then other competitors have the corresponding right. The trust is the legitimate outcome of the system of competition now universally in vogue. The war between labor and capital is merely a war for the spoils; and the fault that the warfare has to be waged is as much with the laboring man as with the wholesale plunderer who robs the wage-earner of the products of his toil. We are not in the fight; we abominate the principle, because the competitive system is wrong. We are not in sympathy with either party in contention, but would destroy the principle of contention. How can it best be done? is the question with which we have to deal. Will it be upon the basis of individualism, of national democracy, or of integral unity?

The hours of industrial application for the purpose of creating the necessities, comforts, and luxuries of life, should be reduced to the minimum; the products of industry ought to be equitably distributed, that the hours of recreation can be increased to the maximum. These principles applied, the great day of rest would be ushered in. That such a day will come, is ordained in the very nature of things. Prophecy, also, is replete with the promises of such a future for the world.

Koreshanity is as pronounced and urgent in its emphasis of the doctrine that integral unity must constitute the basis of organic life, as it is in its statement that religion must constitute its bond of unity and perpetuating obligation. This involves the incorporation of the laws of imperialism as the organic power of preparatory constructive incrementation. The Empire is the prime organic form. The kingdom will succeed the Empire after the application of the Caesarian section, which comes through the theocrasis.



At the culmination of every age there is an effort to establish a religion based upon the denial of God, that is, upon the denial of one pole of biologic existence. This denial of God and the effort to establish society upon such a basis, is the mediate product of the divorce of man from the true God, through the adultery of the church, by which the real truth and its correspondent life are completely prostituted. The processes of adultery, that is, the prostitution of truth and life, the departure of the church from genuine knowledges, re-

lease the mind from the realm of cause to bind it to the world of effect, to a false and defective understanding of the laws, principles, and phenomena of the natural world into which it has descended, and of which alone it is truly cognizant.

The Lord God is three in the fundamental attributes of his power to procreate or regenerate, but only one in the personality of those functions. A three-headed god is a monstrosity, and the two-headed nondescript of Adventism is equally grotesque and distorted.

Inevitable Dissolution of the Old World.

The butchery at Pekin, however, was manifestly the work of rebels. Therefore there is no cause for a declaration of war against the imperial Chinese government.—*Chicago Tribune*.

IT IS IMPOSSIBLE for the daily "newspapers" to know the sentiment of the government of the United States and attitude toward China. From the time the Spanish authorities instigated the blowing up of the Maine, it was the purpose of the administration to drive the Spanish power from America. The delay in declaring war was the result of the lack of equipment, which the government immediately set about to prepare. When the preparation was complete, war was declared and the act avenged.

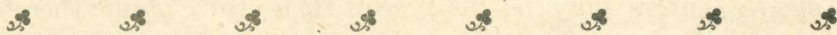
China is at war with the powers of Europe and America, whether the Administration realizes the fact or not. The attitude of this government will be revealed later. It does not altogether appear, as flourished in the *Tribune's* head-lines, that it is "China against the world." The four hundred millions of China do not comprise more than a fraction of the Eastern religious fanaticism opposed to the progress of modern Christianity and so called Christian civilization. There are hundreds of millions of people in the world under their respective nationalities, awaiting the entanglement of the "Christian" world for their long-sought opportunity.

If we were to offer suggestions from the common standpoint of rational observation, we would intimate the necessity of rushing at least 300,000 men to China, and a corresponding navy. We are not observing from that view. There is not military power enough in the world to avert the impending dissolution. If the spurious Christendom—which assumes the dictation of the human race through its military and naval organizations and equipments—comprised a united power, there might be some prospect of a successful issue for "Christendom." It, however, is not merely divided upon the basis of conflicting commercial interests, at the bottom of which is the greed of Moloch, but there is no unity of sentiment in the religious domain. Eastern Catholi-

cism—as manifest in the Greek church under the dominion of the Tzar of Russia—has no affiliation with either Roman Catholicism or the Protestantism of the West. The Western religions—as distinct from the draconic power of the great East—under the high-sounding title of Christianity, constitute Babylon the great. We have in this Babylon that confusion of spiritual tongues which augurs its destruction—a destruction now at hand.

Modern Christianity is a house divided against itself; and those religious optimists who are attempting to lull the world into a false security concerning the "Fatherhood of God and the brotherhood of man," with the prospect of immediate universal peace, have hugged the delusion of an hypnotic dream from which they will awake much wiser but not better men, for they will get the worst of it. God is only Father to his children redeemed from the power of hell and death; there is no brotherhood of man except with those who are born of God, and have awakened into the image and likeness of his character. Possessing the knowledge of the character of the conflicting interests of false religions and the commercialism in vogue throughout the world, born of hell and actuated by hellish abominations, we could analyze the farce enacted at The Hague, and render into dramatic comedy what the world misunderstood to be a serious affair. The peace conference was but the prelude to the final catastrophe. "For when they shall say, peace and safety, then sudden destruction cometh upon them."

We have examined the human heart, and have analyzed its quality; its home is in the mass of corruption which constitutes the reality of mortal existence. What is our hope? It is in the final change to be wrought through the fires of dissolution into which the world now enters. From this cataclysm the new kingdom will emerge, for the new heavens and new earth (church and state) will arise from the *debris* of the culminating and crumbling dispensation. We are now entering the throes of the new birth to the world. "Behold, I make all things new!"



Koreshanity, the vehicle and substance of the Lord's re-entrance into his usurped dominions, meets the modern world and church with all their monstrous heresies on the ground of contest, and declares the unadulterated doctrine of God's personality as the God-man, with an uncompromising purpose and imminent possibility of victory.

The battle of Gog and Magog is the battle between labor and capital. It is the conflict within a house divided against itself—culpability resting equally with both fac-

tions. This is one of the demolishing factors of the old order of things in both church and state.

That which may be possessed through the application of the law of production, distribution, exchange, and accumulation, is wealth. The genuine and only true wealth is that which makes all men and women happy.

Every system of religion in the world passes through its various stages, finally culminating through its adulteration in divorce.

The Prophetic Atom.

L. E. BORDEN.

IT IS, NO DOUBT, in the hope of enlivening its readers during the long, sultry days when everybody shrinks from the effort of thought, and the mind is naturally inclined to loiter in the playground of romance rather than to grapple with sterner problems in the arena, that the editors of *Pearson's Magazine* present in their vacation number, a summary of scientific conjectures under the interesting title "How Will the World End?" A cheerful subject like this ought to be as refreshing as a glass of iced lemonade on a hot day!

When the vertical rays beat down so fiercely that all nature is gasping for breath, some persons may be glad to know that so many learned men think the sun is losing heat so fast it is only a question of a few million years, more or less, before it will be hanging, a pale, ash-colored ball in a weird, gray sky, while a steady snow-storm settles down over the earth, and the ice trust has collapsed through a surplus of material on hand; when loathsome animals of Mesozoic size brought into being by the new conditions, crawl over frozen lakes and seas; when the last leaf flutters from the dying tree, and the last man lies a stiffened corpse.

This picture appeals to the imagination on a dog-day morning, but there are theories less adapted to the season—for instance that of M. Stanier, Prof. of Geology at the Agriculturist Institute of Gembloux, who predicts that mankind en masse, will die of thirst. M. Stanier admits that his idea seems paradoxical in view of the vast oceans and seas which cover three quarters of the earth, but he calculates that the surface water will penetrate more and more into the crust, and will enter into combination with the recently solidified rocks at the center as the interior of the globe goes on cooling; thus "The oceans will grow smaller and smaller, the rains which nourish the continents will become rarer and rarer, while the deserts will enlarge their boundaries and gradually absorb the fertile plains."

This appalling prospect is eclipsed by Lord Kelvin's recent announcement that there is only oxygen enough in the atmosphere to last mankind for three hundred years, and humanity is doomed to suffocation; while Professor Ries, an American scientist, looks forward to the time when air will be manufactured and sold like any other commodity. Some excitable persons who are apt to lose control of the nerve centers, may be disturbed by Tesla's fear lest we unwittingly set fire to the atmosphere by electric discharges of a few million volts; if this happens, the world will vanish in a terrific explosion.

On the principle that nature's balance may be easily disturbed, as in Australia where the rabbit, introduced into the country under circumstances especially favorable to its increase, has become a serious pest, Mr. H. G. Wells has drawn a vivid picture of a world devoured by ants. It is well known that nothing can stand against the migratory ants of Central Africa. On the march they drive everything before them and destroy whole

villages. Then again, he imagines that changes of climate and other modifications might develop new species of a dangerous type, like the sudden appearance out of the sea of a race of amphibious monsters, capable of sweeping man and all his works out of existence,—giant creatures like those fossil crabs six feet long, which have been discovered.

It is true that the Bible account of creation promises man dominion over the lower orders, but would it not be puerile for any scientist to attach importance to the antiquated myths of Genesis? After all, the race that descended from the ape need not be too proud to perish by the ant. These scientific men would teach us to be very 'umble, like Uriah Heap.

In the list of hypothetical disasters, there are theories to suit everybody. Sir William Crookes has prophesied that in thirty-one years the world will not be able to produce bread enough for its population. Those who want to postpone the catastrophe will lean toward the conclusions of another French savant, whose opinions reverse those of M. Stanier, as he holds that in about four million years, the rivers and seas will have washed away the solid land.

Now the Korshan System has its own idea of the end of the world, and it is something more than guess-work, for it is founded upon a mathematical premise. It is entirely different from any of the vagaries enumerated above; and those who think and read are invited to consider it by way of contrast with this category of horrors. It is a Koreshan axiom that given a universe which implies a unity of all created things, a law in one domain must have its correspondent in every other. *The end or destiny of a single atom is prophetic of the end of man*; hence the system forms a perfect unity.

The destiny of the individual atom in every case, is to be burned up. The attraction between two atoms of hydrogen and one of oxygen produces motion that leads them to unite in a flame kindled by mutual friction, where both gases are consumed, and several new substances are alchemically created. The entire product is by no means represented by the visible product, for besides the water which is thrown down, there are higher and more subtle forces, such as light, heat, electricity, and magnetism, which are also born of fire and rise to seek their static plane; therefore the formula H^2O is incomplete, but the union which it represents imperfectly is a type of every possible combination of atoms. Any other involves the same combustion with a levic product as well as a precipitate. Nature uses the atom for an object lesson, to show the children in the great world garden what the end of man will be. Strangely enough her testimony agrees with that of the Bible—man is going to be burned up some day.

To put it in very simple words that the contrast between the awful disasters predicted by the old system may be readily contrasted with Koreshan doctrine, the latter finds expression in the beautiful thought that

once in an age or long cycle, many thousand persons, atoms in the human earth,—the world, which means man, not the physical cosmos,—unite by the attraction of holy aspiration for a heavenly life with God, who descends to them in the embodied truth, the man who brings the doctrine. The flame thus kindled is a flame of joy, and in it God and man are burned and changed like the atoms of oxygen and hydrogen. The higher product is an immortal being, child of the earth and sky, the glorious Son of God; the lower product is a precipitate of lower energies, going down as the water of life to other men below—those who will not culminate until another cycle has passed.

The end of the world in this sense is the end of the reign of sin and sorrow, the return of the Golden Age, the kingdom of God in earth. Koreshan Science promises a blessing so great the half cannot yet be told. All the old science can offer is the bitter curse of annihila-

tion in some frightful form. "I have set before you life and death, blessing and cursing." This is God's message as of old. Let every man choose between them.

There is an awful gap in the logical continuity of modern science. It holds that man who stands at the apex of the pyramid of life, is destined to perish with the material world, which is his home. At the same time, it contends that the atom, the least division and base of matter, is indestructible. It is safe to say that the destiny of man will be a mystery to them so long as the destiny of the atom or the principle of transmutation is unknown.

In regard to the foregoing theories, it may be said in general that the false concept in every case arises from ignorance of reciprocal action between center and circumference. If there is no harmonious interchange of energies to insure perpetuity, then there must be waste and waste, of course, leads inevitably to extinction of motion.

In the Editorial Perspective.

WRITTEN BY L. E. BORDEN FOR THE EDITOR.

THE NEWS of the Chinese massacre has been confirmed, and there is no longer room to doubt that an awful outrage which has no parallel in modern history, has been committed against the world. Every one of the great powers has been insulted in the sacred person of its representative. Such an outbreak of brute force and barbarian atrocity has not been seen since the hordes of northern invaders swept down upon Rome, and the civilization of centuries was destroyed. The fiat of retrogression and ignorance has gone forth: "Destroy every foreign vestige and make China a sealed book to all western powers." Prince Tuan's orders have been literally obeyed, and now, amid the ghastly horrors of the scene, the voice of all Christendom is heard in a frenzied chorus shouting for revenge. Certainly the perfidious violence which has rendered it necessary for Admiral Seymour to shoot his wounded men rather than suffer them to fall defenseless into the hands of a merciless foe, calls for stern and immediate action. Every government is bound to protect its citizens, and the concerted action of the powers must restore order and put down this reign of terror. But when retaliation takes the form of an uprising in America or in Russia to destroy the peaceful Chinese resident of the country, one is tempted to question not only the quality of the emotion, but the temper of the Christianity that permits such vengeance. When the noble and innocent Saviour whom the Christian world professes to adore, and whose precepts it affects to follow, met a cruel death, instead of calling down fire from heaven upon his persecutors, he prayed, "Father forgive them, for they know not what they do." This was the triumph of Divinity over the whole animal nature. It concentrated the spirit of the religion which the Messiah came to introduce. When it is thought impossible to protect the Chinese in San Francisco from extermination at the hands of a vengeful mob of Christians, we must exclaim: "O Christ! when will thy kingdom come, and when the reign of peace in earth?" What kind of a passion is revenge? One that belongs especially to the savage stage of evolution. The pure religion of Jesus has so far degenerated in practice that it has nothing to distinguish it from the barbaric instincts of the Red man or the Chinese himself, the yellow terror. "We sent our missionaries with their Bibles to convert you, and you killed our missionaries.

Now we will kill you." This is a practical demonstration of love to our enemies. Such is the unconscious logic of the Christian world. "Bibles first and then bombshells," as Herbert Spencer puts it, very aptly describes the work of evangelizing the heathen. God never leaves himself without a witness, and one form of religion never dies before the new organism is ready to receive the vital spirit that has passed out of it. The great world-conflict that is now engendered will serve to usher in the Koreshan dispensation. Christ was called the Prince of Peace, not because his coming sheathed the sword, but in prophetic anticipation of the age to follow when, at his second coming, the church militant should become the Church Triumphant.

Writing upon the "Psychological Absurdity of Socialism," and using the term to cover all institutions partially or completely communistic, Herbert Spencer says that a consideration of the real human nature exhibited around us, shows the irrationality of socialistic hopes. Of our own country, he writes: "The United States has local civil wars carried on by artisans, miners, etc., who will not let others work at lower wages than they themselves demand; they wreck and burn property, waylay and shoot antagonists, attempt to shoot wholesale those who dissent. Again, we have the corruption of the New York police—universal bribery to purchase immunity or to buy off punishment. Add to this the general admiration for the unscrupulous man of business applauded as 'smart.' And now it is hoped that a nation in which self-regard leads to these startling results, may be changed into a nation in which regard for others is supreme!" The dilemma of the sociologist and the scientist arises from their total ignorance of the law of transmutation—that wonderful law by virtue of which every atom of that which is base and corrupt and despised is constantly being changed to that which is pure and beautiful and esteemed. So long as the scientist clings to his theory of the indestructible atom, he will see no hope of the reformation of the individual or of society. A year or two ago Goldwin Smith writing in the *Forum*, said that the sociological outlook was hopeless. The material scientist cannot grasp the idea of the transformation of ordinary human nature through an influx of divine love. He

would deny the hope of Koreshan Psychology, which anticipates the unity of society in a higher bond of fellowship and more exalted conditions through physiological changes in the brain itself.

On the Fourth of July the American nation celebrated its birthday of independence. Some of the freemen among its citizens who enjoy the right to life, liberty, and the pursuit of happiness, kept the glorious anniversary in a peculiar manner. The men employed in the Illinois Steel Trust Co. to run the blast furnaces, the hardest and hottest work in the great mill, found themselves expected to work as usual. The company could not afford to give them a holiday. The weather was stifling, and the heat in the furnace-rooms was so great that the men gasped in agony; finally two of them dropped dead in their places and were carted away. Then the foreman sent the others out into the air for a five-minute rest in the yard. Just then the Superintendent came along, saw the idle men, and the foreman lost his place. After he had been to the office and received his pay, according to the *Democratic Herald*, twenty-four of his gang went out with him in order to show their appreciation of the merciful act which had cost him his discharge. Fearing the story might spread and the strike become general, the rest of the employes were held as close prisoners for twenty-four hours without food. Next day the newspapers said the trouble in blast furnace No. 4 of the South Chicago plant had been subdued, and all the dynamite owned by the company was safely guarded in a spot unknown to the strikers. "O Liberty, how many crimes are committed in thy name!" The Koreshan System advocates an equitable distribution of the products of industry. It proposes to free the wage-slaves of the nineteenth century from their bondage by speedier means than any which Socialism can offer.

Nineteen hundred years ago when Jesus the Messiah was in earth, there were many false christs, each claiming to be the prophesied Redeemer. Josephus speaks of one who had the Lord's own name of Jesus—so near may the counterfeit come to the real presentment. The people who lived in those days heard of so many pretenders that by and by when the true Christ came they scoffed at his claims and classed him with the false. Every phenomenon of the moral world finds an expression by correspondence on the natural plane, in the physical world. The false christs are parhelia or mock suns—Gr. from *παρά*, beside or near, and *ἥλιος*, sun.—A parhelion is a bright light appearing near the sun, sometimes tinged with colors like the rainbow, with a luminous train; it borrows the aspect and puts on the royal state of the king himself. The time has come for another Messianic manifestation, and there are many parhelia in the human world today; false christs like mock suns are seen near the true light, and again men sneer and deny the light of truth. They forget that history always repeats itself. Nineteen hundred years ago when the Jewish church was passing away, it was the part of wisdom rather to be searching among all claimants for the genuine Messiah, than to cling to the dead church like the Pharisees and insist that the authority of Moses and the prophets was the final revelation of God to man. Nature and history bear witness to the eternal order of change ordained by law. The conservatist who is trying to clog the wheels of progress will only be run over for his pains.

Selfish persons who want to stop the tide of foreign immigration and are loudly calling: "America for Americans!" may see the logical result of their principles carried out to the ultimate in China, where the demands of exaggerated patriotism have led to a war of extermination upon all nationalities. The great wall of China is typical of the desire to shut out foreign-

ers from any participation in the benefits and privileges of the territory. It is the antithet of the divine principle of protection exercised for universal good and the conservation of force, as typified by a wall in the divine sense. A protective tariff is a Tartar wall built around the industries of a country. The Chinese belong to the Tartar race, and Tartarus among the Greeks was the name of the infernal regions, described in the Iliad as a place as far below hades as earth is below heaven, and by later writers as the place of punishment for the spirits of the wicked. The selfish person or race is the one who builds a wall around himself to prevent any interchange of the goods of life between himself and the rest of the world. By so doing he builds his own Tartarus—his own hell. Tartar as a natural substance is an acid concrete salt, deposited from wines completely fermented and adhering to the walls of the casks in the form of a hard crust. It is the product of entire corruption, and is a natural *wall-builder*.

How to keep cool—Don't talk about the weather; there are plenty of other fools who harp upon the theme. Don't make a fire in the furnace because coal is cheaper now than it was last January. Don't discuss the election; if you do, you may be drawn into heavy athletics before you know it. Don't wear furs. Don't look at the gas-bill; it is liable to throw you into a violent perspiration. Don't get excited; if the house catches fire, take a gentle stroll down town on the shady side of the street. Don't argue the Philippine question. Don't try to run the universe; let the Almighty look out for his own world. Don't try to interfere with His plans. Don't read the weather probabilities; to live in a state of chronic disappointment stirs up the nerve centers, and the nerve centers stir up the temper, and the temper stirs up the devil, and he makes it hot for you.

All the denominations are complaining of the decadence of the religious spirit and bemoaning their statistics. The world is growing tired of "canned theology"; it wants something bright, fresh, and inspiring,—something to satisfy the hunger and thirst of the heart. That is why so many persons want to investigate Koreshanity. The world demands a scientific religion that can answer all its questions. That is why our propaganda work is growing and our street meetings are crowded.

A Chicago church displays the following invitation upon its bulletin board: "If you want to be in the swim, come to this church next Sunday." The natural inference is, that the church belongs to the Baptist denomination. Is religion going to be reduced to a swimming match?

"Hot weather doesn't seem to make any difference to some people," says a Philadelphia newspaper, "about keeping wrapped up in themselves. The cloak of self is always in season, always in fashion, and never grows too shabby to cut a figure in the eyes of its owner."

The Boston *Herald* announces to the public that it intends to support McKinley, because it believes in exerting the influence it has among hundreds of thousands of readers for practical rather than for ideal good. Is not this paying Bryan a high compliment?

Li Hung Chang has given orders to detect, behead, and otherwise severely punish the Boxers. Beheading used to be severe enough for any offense.

If the mind is the standard of the man, humanity is composed mostly of dwarfs.

You must trust in the Trust if you want to be trusted—at the grocer's.

Editorial Discussions and Miscellany.

THE EDITOR.

Koreshanity Puzzles an Editor.

It does not mean much to say that DR. TEED is God, or that he is not, unless we understand the term God. I have read several of his articles and pamphlets, and I confess I do not understand what his claim is. * * Sometimes his followers say "He is the Lord God of heaven," and at other times, that he is the "reincarnation or embodiment of the wise men of the ages," and that he "will be God" when they all come into him. They do not claim that DR. TEED is the Creator of all things, that he knows all men and things, nor that he is Almighty. I do not think he claims to be the Father of our Lord Jesus Christ, of whom John says: "No man hath seen God at any time;" and whom Paul describes as: "The king immortal, eternal, invisible, whom no man hath seen nor can see." Of course, when I think of God, I think of all these, and the attributes of infinite wisdom, goodness, mercy, love, and power. There is such a difference between the two conceptions of God that it is difficult for me to decide whether they claim that DR. TEED is God, or that there is "no God." * *

There are so many things in which Koreshanity seems to contradict the Bible teaching, that it does not attract me. Unless I am mistaken, it gives no hope of personal immortality—even teaching that Jesus lives as the seed lives in the crop. Romans ii: 7 is better than non-entity. I can both trust and love the Jesus who communicated the message for his people to John long after his ascension and glorification.—*The World's Hope*, Almont, Mich.

The common conception of God is not susceptible of proof; and it is beyond disproof, until the truth concerning the existence of God is revealed to the rational mind. Of course, if one measures God as the great Spirit, filling all space; as universal force; as a great body on some supposed planet in the sky; or other equally irrational conceptions, it will be difficult to understand the Koreshan Science of God Almighty. Erroneous conceptions of Deity have dethroned him; and he can only regain his throne by reaching scientific conceptions of himself!

If it is true that no man hath seen Elohi at any time; that he is immortal, eternal, and invisible; that no man hath seen him nor can see him; that he dwells in light which no man can approach; that he is the Most High, in the highest heaven; it is *also true*, by reason of the different states and conditions through which he passes in a single cycle of his career, that the Word which was God, is made flesh and dwells among men, in his own personality; that he is not only seen but heard and handled; that "he that hath seen me hath seen the Father;" that Moses saw God on the mountain; that he heard the Voice out of the thick darkness where God was; that God goes to sleep and awakes; that he goes to the lowermost hell, and that his is the life

that is always resurrected in every cycle. Such a conception as noted by the writer of the above, must of necessity be a denial of the latter part of this contrast. Of course, when we think of God in all that he is susceptible of being, we have to think of many things not enumerated in the usual theological category.

It would be strange indeed if, after saying so much about God, it should turn out that Koreshans do not believe in God at all! Why, we have the science of His existence! The central, persistent line of human life is always God; and this life is periodically manifest in personality. God masqueraded down through the Jewish age in the Jewish people; he came out of them as the "child born, the Son given, the Mighty God, the Everlasting Father," in the personality of Jesus of Nazareth. It should not be difficult for any man to understand that all truth is divine; and that whoever brings the divine message to the world in any period, is the God of humanity; there is no need of any other.

Koreshanity gives no hope of personal immortality? Personal immortality—that is, actual immortality here in the flesh, is the only kind of immortality Koreshans do believe in. The Sons of God appeared in the earth ages ago as immortal men, and they went away—into nonentity? No. Enoch was one of them; he was a tangible, living man, but God took (absorbed) him. Enoch entered the plane of God's own life; he joined the central thread that makes up Divinity. Unless God himself, in his invisible state, is a nonentity, Enoch and others lost nothing by being absorbed into the life and consciousness of Deity.

Immortality is the stepping-stone to eternal life, and that eternal life is God; when one enters eternal life, he enters the All-Consciousness of the invisible God. Jesus the immortal man certainly did not remain on the earth; he overcame and sat down in that invisible throne; and in his communication through John, he promised that the man who overcomes next will occupy the *same throne*! Jesus was able, after he passed out of the natural world, to communicate his message to his people through his disciples, by virtue of the fact that he went into them; then his disciples became the temples of God; God was nowhere else than in those temples; he was not in the sky at the same time; he is never outside of humanity; the world of man is his home; the universe of humanity involves its seed, and God is that product; in turn, God creates the universe. That is what the universe means—the one—whole, turned in itself.

The Creator of Good and Evil.

EDITOR FLAMING SWORD:—In a discussion with the leader of the Christian Science Reform church recently, I made the assertion that the Bible quoted God as saying that "I make peace, I create evil;" and it was denied that this is a Bible quotation. Will you kindly inform me where this text occurs, with such other texts as will show up the fallacy of christian science, especially in regard to its denial of the existence of matter?—SUBSCRIBER, Washington, D. C.

The quotation referred to is in Isa. xlv: 7, as follows: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." This is an emphatic declaration that God creates darkness as well as light, and evil as well as good. If there is any evidence in this text that He is the author of light and good, there is also evidence that He creates darkness and evil.

"Shall there be evil in a city, that the Lord hath not done it?" Amos iii: 6. Throughout the entire Bible, God is proclaimed as the ruler of the universe, the origin and cause of all things, in heaven and in earth; he is the creator of *all things*, and there is not anything made that is not made by him. John i: 1; Col. i: 15-18. The Lord himself says in the text first above quoted, that "all these things" include darkness and evil.

There is a striking difference between the Bible and christian science: The Bible pictures the fall of man; evil and corruption throughout the world; the necessity of the coming of the Redeemer to save the world from the curse; and it points out the existence of evil and the devil, noting the general perversion of things in the natural hades. Christian science denies the fall of man; denies the existence of evil and the devil, and holds that everything is all right already, and that there is no hell. Though christian scientists claim that the system which they advocate is capable of healing the sick, raising the dead, casting out devils, and vanquishing evil, they at the same time deny that the system *is* capable of doing these things, *because* they hold that there is no sickness, no death, no devil, nor evil to be acted upon by whatever potent forces they imagine they possess!

Suppose we grant for a moment that christian scientists are correct in the claim that God is spirit; they stop there, and deny that that spirit is susceptible of being transmuted to matter. John declares that "In the beginning was the Word, and the Word was with God, and the Word was God;" "and the *Word* was

made flesh, and dwelt among us, and we beheld his glory." The same John, in another production (I John i: 1-3), declares that the disciples had heard, seen, and handled the Word of Life; that it was manifest so tangibly and materially as to be seen and felt in the flesh—a material evidence of the truth of the gospel—that Jesus was the God-man. So clear and so plain were these evidences, that John even declared that the spirit which denies the actual coming of Jesus in actual flesh in the natural world, is the spirit of antichrist. If we take the Scriptures alone, it appears that the system founded by Mrs. Eddy and imitated by the christian science reform church, may rightfully be labeled as antichristian!

Jesus declared that he was flesh—that he was material; he had a material body. "A spirit hath not flesh and bones as ye see me have." When Jesus was in the natural world, he was as material as the men with whom he associated; and he was manifest in a material world. Job said, "For I am full of matter; the spirit within me constraineth me" (Job xxxii: 18); and he rested in the hope that he would see God in the flesh (Job xix: 26).

The Bible teaches a natural, material world, as well as a spiritual world: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and God-head" (Rom. i: 20). Christian science denies the existence of one half of the universe, and has no conception of the other part, which it holds to be all; but "all these things" include much which the "science falsely so called" denies—inclusive of matter, evil, death, and darkness!

* * *

Promiscuous Replies.

Will you kindly tell us what is the cause of the perpetual springs on high mountains? Also, how do you know that the outermost shell of the earth is gold, the next silver, etc.?

There are perpetual springs on the mountains as well as in the valleys, for the simple reason that there are circulations of water in the body of the earth, as there are circulations of blood in the human system. In the direct causes of these streams—that is, in the causes which force the water to the mountain tops, there are all the principles of the hydraulic ram, the syphon, the force-pump, etc., resulting from the contractions and expansions that regularly occur in the shell.

We know that gold is the outermost stratum of the earth's shell, because gold is the heaviest of the seven primary metals which comprise the firmament of the universe. The substances in the earth's shell are emplaced in natural order according to their specific gravity; by virtue of the law of specific gravity, the heaviest substance ponderates the farthest from the center of generation of the energies which materialize to form the crust; the

next lightest substance is next above, and so on, according to the natural scale of specific balance, from the heaviest metal on the outside, to the lightest atmosphere surrounding the central sun. When we have ascertained the specific gravity of all substances, and have arranged them in an alchemical scale or table, we have an indicator of the order of emplacement of the material substances in the shell of the natural cosmos.

* * *

Cosmogony and Theology.

An Example of Theological Vagaries Resulting from the Fallacies of Modern Astronomy.

In the light of the new astronomy our earth has dwindled. We have learned that we live on the outer shell of a little globe, which is but a mere speck of dust amid the infinities, not as we formerly supposed, the center of the universe. We pigmies dwell in a few protected nooks of this outer shell of the earth. A little too much heat or a little too much cold, and we perish. Underneath our feet still blaze the eternal fires that were kindled when this earth lay on the bosom of its parent sun. Above our heads we can see the unending array of young worlds and old worlds and dead worlds.

This new conception of the earth does not logically contradict the old dogmatic beliefs, but it creates an attitude of mind unfavorable to them. For instance, the orthodox doctrine of a redeemer rests upon the assumption that a man must be perfectly good in order to be acceptable to his maker. This doctrine implies that a man is either altogether good or not good at all. It is plainly contrary to the modern idea of development, which teaches that the impossible is not required of us. Absolute perfection is unattainable, but we know that the road to perfection lies open, and that if we would be men in the highest sense we must travel it.

Many are unable from sentimental reasons to give up the old beliefs, even though they have accepted the new teaching of astronomy and biology. Others draw a curtain over the dogmas, and declare that action is more important than belief. But in the latter case the dogmas are only kept in the background, not abandoned. Again, the ministers of too many churches take their ideas of good from the mere surface of things. They preach socialism today and imperialism tomorrow. In fact, the pulpit tends to become in too many cases just the echo of the newspaper.

We are told that the great aim is to reconcile science and religion. But is this readjustment possible to religion as traditionally delivered? We must constantly be prepared to receive new ideas and entertain new outlooks. The contribution which Jesus made to the moral

teachings of the world is invaluable, but it is not final. There is room on the ethical tree for a higher branch. We cannot get sufficient help in our political or conjugal or industrial duties from the teaching of the New Testament. The doctrine of brotherly love in the abstract is not enough. The whole social problem is how to properly apply the principles of brotherhood. How shall love express itself?

There is an intrinsic flaw in the mind which will not allow us to conceive of infinity. We cannot think of a God like us, and therefore we cannot in any adequate sense take an infinite being as a pattern. Man cannot be God-like, but he can feel that he is susceptible to influences that come from a divine source. More and more we are learning to rely upon human effort and not upon miraculous interference. We depend upon the development of our own ideas and powers, not upon any special revelation or imputed righteousness.—DR. FELIX ADLER, in *Chicago Tribune*.

* * *

False System of Education.

A Prominent Eastern Koreshan Advocates the Abolition of Modern School Methods.

KORESH objects to false systems of education, whether compulsory or otherwise, and scientifically makes manifest why all should be useful members of society, not ornaments merely.

At the age of seven a normally developed brain and physique is capable of self-support, upon a basis of a properly constructed social organism, while at the same time the mind is being stored with all necessary and useful knowledge.

The Koreshan Industrial methods are so conducted that from two to four hours of manual exercise in the performance of useful pursuits—according to the age of the child—constitute so many hours of recreation, in which there is as much real joy as in any form of sport.

In the ordinary school system, pupils and students spend the best years of their lives in cramming the minds with fallacious rubbish, which in after years has to be unlearned. In fact, our common school methods involve the stuffing of the mind with the conclusions of other people, while genuine mental culture should consist chiefly in training the mind to think for itself, that it may go out on its own exploitation from established facts. Much of the education of the day is composed of theories predicated upon uncertain premises; and especially does the "higher education" consist of fine spun hypotheses which have no foundation in fact.

KORESH contends that if the mind is trained to think, and scope is given it, untrammelled by the sophistical and questionable scientific conclusions of other people, it will make discoveries, ascertain facts, and progress in knowledge at a greatly accelerated ratio; and that the time has come when the world does not require to be retarded in its progress by the restraints of conservatism in scholastic methods.

The present school system is radically

wrong. The world does not need improvements in scholastic methods; it demands a sweeping revolution.

The school at Estero, Lee Co., Fla., is conducted as a division of the Koreshan University at Chicago, under the same system of education, combining mental and manual training, and so simplifying methods of instruction and work as to practically obliterate drudgery in both these departments. Together with the advantage of special teachers, is a broadness of management that prevents the ruts which with ordinary specialists become pitfalls, menacing progress on other lines of education where they touch or cross special fields.

The end of the system is, that thoroughness of attainment should accompany versatility, giving to each pupil as broad, and at the same time genuine, a culture as the pupil is capacitated to receive.

In the mental department of the school, together with the standard studies, marked attention is bestowed on musical training, vocal expression, and physical culture.—Mrs. PLUMA RUSSELL, in *Daily News*, Springfield, Mass.

* * *

No Salvage on Human Life.

Under the Thin Veneer of Education and Religion Barbarism Still Exists.

Thomas Hood told the truth when he said that bread was dear and flesh and blood cheap. The New York tug captains put it in another way when they refused to devote themselves to rescuing perishing creatures on the burning steamship at Hoboken. "There is no salvage on lives," they exclaimed, and worked with mercenary enthusiasm toward saving merchandise while hundreds of people burned or drowned almost within arm's length.

It is not pessimism, but plain truth, to say that the episode was largely characteristic of the materialism which pervades our so called advanced civilization. Under the thin veneer of education and religion the primeval man still exists. The struggle for existence no longer takes the form of murderous combats over food. It is a competition for food's equivalent—money. And no skin-clad, cave-dwelling men of the stone age ever fought more desperately over the carcass of a goat, than do their enlightened descendants over the pile of money which represents the necessities and comforts of life.

Fortunately, the battles of today are usually—though not always—intellectual rather than physical. The modern troglodyte does not attack his neighbor with a club and wrest from him the spoils of the chase. His weapons are cunning, dissimulation, and legal machinery. But on occasion, as we have seen exemplified at Hoboken, the prehistoric man, breaking through his veneer, shows his contempt for human life as compared with material considerations. He harks back to the stone age and hunts his dinner at the cost of his neighbor's life.

"There is no salvage on lives." A fire-engine will run over and kill or maim people in its haste to save, not life, but property. Firemen themselves sacrifice their lives that piles of brick and stone filled with merchandise may not burn. Firemen

can be replaced without cost. Buildings and merchandise are expensive. It is so in all the activities of human life. Men are cheap; there is no salvage on them. The New York tug captains merely declared with brutal bluntness what is exemplified in one form or another a thousand times a day, in every city in every land under the sun.—*Chicago Chronicle*.

Tugboat Men Will Escape.

The tugboat men who are accused of having permitted men to drown and burn rather than risk their chances for rich salvage, will escape without further punishment than their consciences may inflict. New York controls the water of the Hudson and North Rivers to high-water mark on the Jersey shore, so Mayor Fagan, of Hoboken, who announced his purpose of instituting the prosecution, fails of jurisdiction.

Beside this, the victims of the inhumanity who are not dead are not able, except in one case, to identify a tugboat the crew of which committed the terrible crime, and there is no positive identification of any individual who thus offended. Representative tugboat men held a meeting recently and offered \$1,000 reward for proof of the outrages. Several affidavits have been made charging tugboats and their crews with inhuman treatment of the drowning and suffering.—Hearst's *Chicago American*.

* * *

The Editor's Vacation.

The readers of THE FLAMING SWORD will notice that our editorial departments this week contain the products of another pen than our own. This is due to the fact that the Editor has concluded to take a few weeks much-needed rest from the weekly routine work, leaving the direct editorial work to our esteemed Contributor, L. E. BORDEN. Her work this week will commend itself to all and give promise of interesting and excellent matter for coming issues.

* * *

The World's News.

July 11.—Li Hung Chang says the worst in China is over, and promises to protect foreigners—Hot fight between Boers and British; battle lasts several hours; Roberts victorious, but with heavy losses.—Japan preparing to move on Pekin.—Republican leaders frustrate a Cuban-Spanish plot to assassinate President McKinley.—Gen. MacArthur details 1,000 soldiers for China; no more can be spared from the Philippines with safety.—McKinley's loyalty to Methodism questioned at the Illinois Epworth League convention.—Uproar in chamber of deputies in Paris.—July 12.—Nankin reports the Emperor and Empress dead and all foreigners in Pekin killed; authority usurped by Prince Tuan; new German minister chosen to succeed the murdered envoy.—Czar orders Armenians to quit Russia; fugitives from Turkish atrocities not allowed a longer refuge in the Caucasus.—Five masked men hold up Illinois Central passenger train No. 4 at Mayfield Creek, Kentucky, shoot express messenger and rob the safe.—J. Sterling Morton denounces Bryan as an autocrat and pluto-

crat.—Catholics report 609,360 converts in China.—July 13.—Prince Tuan heads attack upon the legations at Pekin; all the foreigners and Prince Ching with Gen. Wang who tried to defend foreigners killed; Prince Tuan distributes 100,000 taels and great quantities of rice to the Boxers in honor of victory; heavy fighting at Tien-Tsin where Chinese have the advantage.—Explosion of a tank in Boston and Maine yards at Somerville, Mass., hurled blazing oil on thousands; two killed, a hundred injured.—Roosevelt accepts the nomination; waited upon by committee at his home at Oyster Bay, L. I.; Senator Wolcott reads address of notification.—Another fight won by the Boers after a hard all-day battle.—Miss Jane Addams leaves Paris where she has been studying French philanthropy.—1200 pauper Italians on their way from Mexico to the United States.—New Britain cannibals feast upon German traders.—July 14.—Wu Ting Fang, the Chinese minister in Washington, accuses the great nations of sacrificing their diplomats in Pekin to force a crisis leading to the partition of China; Russia aroused to frenzy by details of assassination of M. de Giers; Czar weeps as he hears the Russian envoy was dragged through the streets by the Boxers, beaten and tortured, then thrown into a great kettle and boiled to death, his remains thrown to the dogs; fanatic mob dances in wild glee while its victims fall; Secretary Hay insists that the U. S. Government be allowed to communicate with minister Conger in Pekin.—Christian Endeavorers from all over the world gathering for great convention in London.—Commemorative medal presented by Daughters of Revolution to granddaughter of Lafayette in Paris.—Boers plan to capture Pretoria; battle near the city still raging.—July 15.—Hot wave swoops on Chicago.—Panic at Paris fete.—The allies preparing to hold Tien-Tsin; no further news of the destruction of legations.—Senator Gear of Iowa dead.—Schweinfurth closes his community in Rockford because his views have changed; has lost faith in his own work; said to have become a Christian scientist.—British see a long vista of costly war; struggle in South Africa still dragging on; London papers friendly to Bryan.—Paris Exposition a failure; great disappointment over the small attendance.—Pierre Loti paints fearful picture of famine in India.—Endeavorers stir up enthusiasm for Anglo-American unity in London.—July 16.—Confirmation of the Pekin massacres received; representatives of all nations tortured, shot, and burned; insurrection spreading over China; Li Hung Chang summoned to Pekin; Admiral Seymour reports hard fighting at Tien-Tsin and timely arrival of American reinforcements; Russian army in a frenzy for revenge.—Every department of the Philippines asks for more troops; insurgents organizing; serious trouble feared with the Moros; report that American prisoners were buried alive by Filipinos.—Gold democrats of Ohio to support Bryan.—July 17.—Allies repulsed in a battle with the Chinese at Tien-Tsin; Ad-

miral Seymour shoots his own wounded men; President McKinley returns to Washington to consider the question of war with China; fears of an uprising against Chinese residents of U. S. and Russia; all the powers clamoring for revenge; Boxers start South.—Council of American Federation of Labor holds a special session at Denver, Colo., to consider Chicago, St. Louis, and Idaho troubles.—Democratic leaders say that a declaration of war with China would lessen the chances of victory for their candidates.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—Our Opportunity in China is the subject of a timely article by Dr. William Elliot Griffiths. A double-page and several single pages illustrate the Democratic National Convention at Kansas City and the story of that enthusiastic gathering is related in an interesting manner. Sidney Adamson tells how to end the war in the Philippines. This is an excellent number and every one will appreciate the first page—a snap-shot of President McKinley and Governor Roosevelt standing together on the front porch of the President's home at Canton, O.

The Saturday Evening Post.—Perry S. Heath gives a valuable sketch of the Rural Free Delivery of Mails, one of the strongest factors in educating the American people at the present time. Hamlin Garland's serial increases in interest while Cutcliffe Hyne contributes a stirring story, The Pirating of the Shah. Other departments of this issue are unusually fine. Bret Harte's caricature of Kipling is inimitably funny.

American Microscopical Journal.—Notes on Microscopy in a recent number is of interest to all studying minute organisms, and Biological Notes is of general interest. Every number contains photographs of microscopical subjects. \$2.00 a year. Washington, D. C.

Notes and Queries.—This is an historical magazine, a monthly of history, folk-lore, mathematics, literature, science, art, etc. Remarks on Tabular Sines is of interest to mathematicians. \$1.00 a year. Published at Manchester, N. H.

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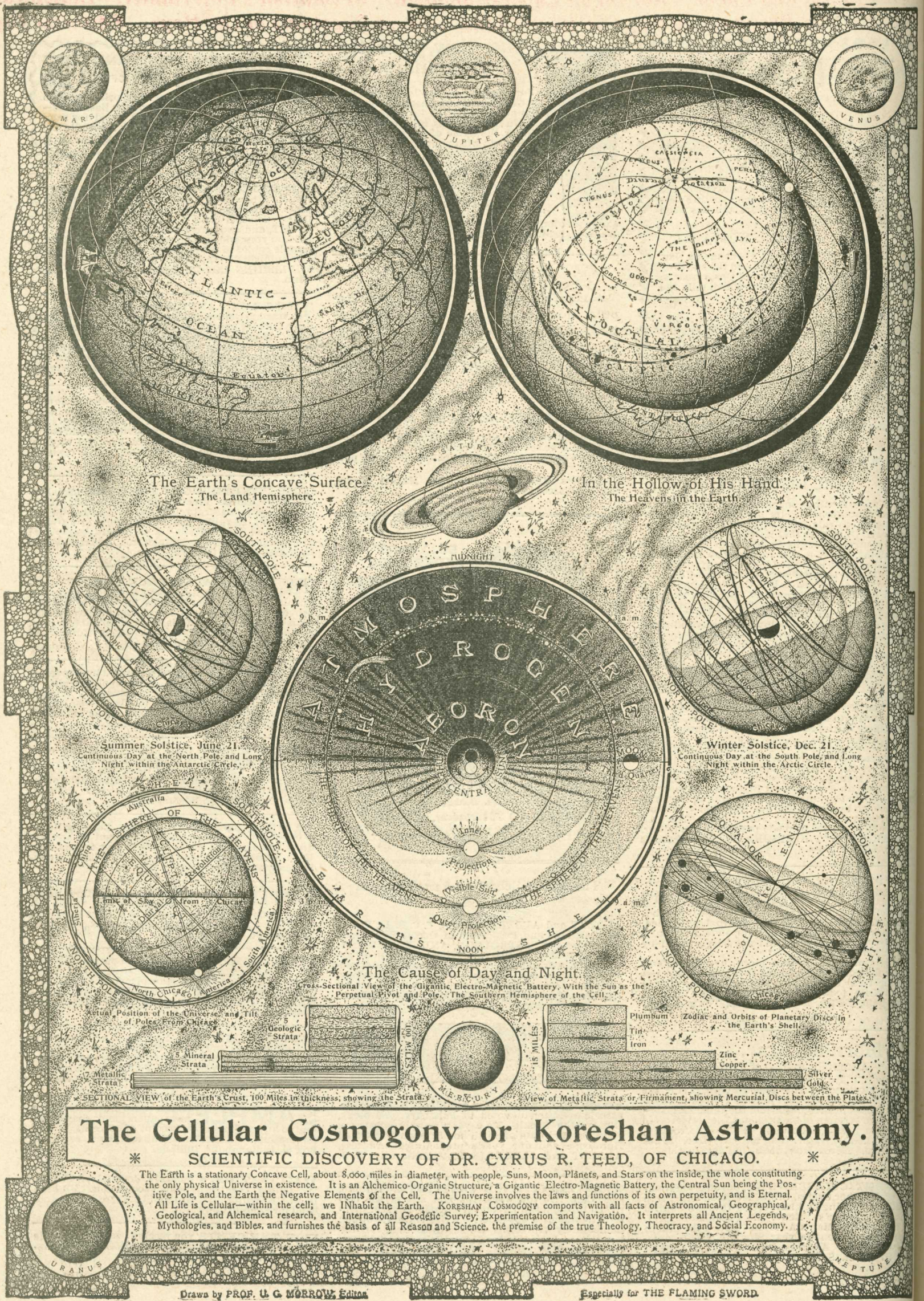
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